THE

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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE CROW.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Around me fly the universal crows
In swift and strong and sudden direct flight,
Their cawings keen declare the coming sight
Of sunrise and might's dusky empire's close.
Though they belong unto the realm of prose
And poesy hath not sung their wings of night,
My fancy sees them as heralds of light
On whose arrival darkness swiftly goes.
Whenever we our fare-fathers think
Or of the gods whose love doth bless the earth
With wished-for showers and golden corn's increase,
These crows despised become a precious link
Twixt earth and heaven, and betwixt birth and birth
Their cawings words of purity and peace.

Great Thoughts.

Govern your passions, manage your actions with prudence, and where false steps have been made, correct them for the future. Let nothing be allowed to grow headstrong and disorderly; but bring all under discipline. Set all your faults before your eyes aud pass sentence upon yourself with the same severity as you would do upon another, for whom no partiality hath biassed your judgment.

Man, destined to die, takes pains that he may not die; and yet man, destined to live for ever, takes no pains that he may not sin! And when he takes pains that he may not die, he takes them to no purpose: for his aim is that death may be a long time deferred, not that it may be escaped from; whereas, if he refuse to sin, he will have no pains, and will live for ever. Oh! that we could rouse men to be such lovers of the life that abideth, as men are of the life that fleeth.

A certain wise man saith wisely—"A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity," for neither does prosperity show a friend, nor adversity hide an enemy, in that the first is often hidden by awe of his fortune, and the latter is disclosed to view from presuming on his adverse conditon. Let the holy man, then, set in the midst of scourges, exclaim—"He that taketh away pity from his friend forsaketh the fear of the Lord;" in that doubtless he that contemns his neighbour in consequence of his adversity is clearly convicted never to have loved him in his prosperity.

Charity is the mother of good deeds, not bare words or mere ways of speaking to men, but taking care of them, and a putting forth of itself by relieving poverty, lending aid to the sick, rescuing from dangers, standing by our fellow-creatures in difficulties, weeping with them that weep, and even rejoicing with them that rejoice.

Man himself is a great deep, whose very hairs Thou numberest, O Lord, and they are not lost in Thy sight. And yet the hairs of his head are easier to be numbered than his affections, and the motions of his heart.

Events of the Week.

The results of vaccination in this presidency have not been satisfactory for some years, though other provinces have continued to show good results. In order to discover, the causes of this deterioration the Government deputed Major J. Cunningham, I. M. S., and later Rao Bahadur M. Kesava Pai, M. D., of the King Institute to visit the lymph depots in other Provinces and report on the methods of lymph production and preservation in these depots. The investigations of these officers indicate that climatic conditions in this Presidency are unfavourable to the success of vaccination in the hot weather. The experience of other Provinces also points to the same conclusion. In the Punjab and in the Upper Provinces, routine vaccination operations on the plains cease during the hot weather and are resumed as soon as the weather becomes cool.

Fresh vaccine lymph has been found to be more effective than lymph issued some time after manufacture, but, in practice, it has been found impossible to manufacture lymph at the King Intitute during the hot months, with the result that fresh vaccine can only be issued from the Institute if vaccination is confined to the cooler months.

The small-pox returns of the last ten years also indicate that the disease is most common between January and May and that if vaccination were restricted to the cooler months it would anticipate the period of greatest mortality which would be of considerable advantage.

Having regard to all these considerations, the Surgeon-General has strongly recommended a total cessation of routine vaccination work in the plains during the hot season excepting cases of emergency such as the presence of small-pox in an epidemic form. The Government approve the Surgeon-General's proposal. They accordingly direct that the supply of vaccine lymph from the King Institute shall cease during the months of May and June.

The Government trust that it will be possible for the local bodies to employ the vaccination staffs usefully in other ways, such as checking records and registration of births and deaths during the two months when vaccine operations are suspended.

* * *

In view of the prospective industrial development of the Presidency and the probable demand for industrial chemists, the Government have been awarding during the last two years a few scholarships to graduates for the study of applied chemistry at the Indian Institute of Science, Bangalore. Thus there were ten Madras Govornment scholars at the Institute in the year 1920-21 receiving a scholarship of Rs. 60 per mensem. The Director of Industries now recommends that these ten scholarships should be continued for another year from 1st April 1921, and that the Government should place this system of awarding scholarships on a permanent basis and raise the number of Madras Government scholarships tenable at a time at the Institute from 10 to 18 with effect from the same date.

The Government approve these proposals and direct that a maximum number of 18 scholarships shall be awarded out of provincial funds for the study of applied chemistry at the Indian Institute of Science, Bangalore. The Government are also pleased to lay down the following rules to regulate the award of these scholarships :—

The value of a scholarship shall be Rs. 60 per mensem throughout the course payable while the scholar is at work and for short vacations and short authorised periods of leave.

The Director of Industries will every year invite applications from qualified candidates for vacancies in the sanctioned number of scholarships and forward them to Government with his recommendations.

A scholarship shall normally be tenable for two years but may be terminated at the end of the first year and in special cases may be extended for a third year by the Government on the recommendation of the Senate of the Institute and the Director of Industries.

The extention of a scholarship shall date from 1st April of the year or the date of joining the Institute.

Preference will be given to men with post graduate training and to honours graduates if available ; but the claims of others will also be duly considered.

The particular branches of chemistry in which scholarships shall be awarded will be decided each year in January but the Director of Industries in consultation with the Senate with reference to the space available in the various laboratories.

Scholars must reside in the hostel at the Institute unless exempted from this rule by the Institute.

* * *

The question of abrogating or modifiying rule VI (2) of the scheme for the award of the Secondary School-leaving Certificates which requires that for purpose of admission to the Secondary School-leaving Certificate public examination a pupil should have completed 15 years of age on or before the 1st day of the month in which the examination is to be held has been engaging public attention for some time and a similar question has recently been discussed by the Senate of the Madras University in respect of candidates for the Matriculation examination. After a careful consideration of the subject, the Government in the Ministry of Education have arrived at the decision that, while ordinarily the minimum age of a pupil for admission to the Secondary School-leaving Certificate public examination should continue to be 15, tnere should be a provision for the grant of exemption by the Director of Public Instruction for a period not exceeding one year in favour of pupils whose applications for exemption are supported by the head-masters of the respective institutions, provided they are invariably accompanied by certificates of physical fitness from registered medical practitioners.

* * *

The Director of the Central Bureau of Information supplies the following figures with regard to the increased expenditure of the various Governments caused by the Reforms, concerning which he states that inaccurate statements have been made, the "Siasat" of Lahore, for example, putting the figure at 18 crores. The annual extra expenditure likely to be incurred in the Government of India is Rs. 8,25,018, besides the salary of the Deputy President of the Legislative Assumbly, which will be fixed by the Legislature. The total for the provinces is about Rs. 21 lakhs. Exclusive of the salaries of the Council Secretaries, for Madras, the figure is Rs. 2,97,000: for Bombay it is Rs. 2,92,000 ; for Bengal Rs. 2,97,000 ; for the United Provinces Rs. 3,67,000 ; for the Punjab Rs. 2,81,000 ; for Bihar and Orissa Rs. 1,23,000 ; for the Central Provinces Rs. 2,17,000 ; and for Assam Rs. 1,88,500. Thus the additional cost involved by the new administrative machinery amounts to just over Rs. 29 lakhs.

* * *

Under the explanation to section 25 of the Negotiable Instruments Act, 1881, the Governor in Council has declared that Saturday, the 4th June 1921, shall be a public holiday on account of His Majesty the King Emperor's birthday. The occasion should be celebrated as was usual before the war.

* * *

The National Association for the Prevention of Infant Mortality, which is a section of the National League for Health, Maternity and Child Welfare, London and of which their Majesties the King and Queen are patrons, with Viscount Astor as President, is organising the Second English-speaking Conference on the Welfare of Infancy, to be held in London on July 5th, 6th and 7th next. The main subjects to be dealt with are the following: —

1. Residential provision for mothers and babies.
2. Inheritance and environment as factors in racial health.
3. The supply of milk: its physiological and economic aspects.

The Executive Committee is anxious to secure as large a representation as possible from India and the Ministry of Local Self-Government has been asked for help in causing notification of the Conference to be made to the Authorities administering Public Health in India.

The Hindu Message

The United States and Great Britain.

We see frequent hints in despatches and numerous allusions in other ways to the effect that there has grown up in Great Britain a degree of self-consciousness about what is loosely described as friction between the two governments of the United States and Great Britain or a sort of harsh feeling between the peoples of the two countries. The supreme position of America to-day in world politics is uncontestable and it is impossible for any nation to ignore the fact that her support will be a decidedly determining factor in the settlement of all international questions. British Statesmen are shrewd enough to know this and hence they are putting forth their utmost efforts to secure the goodwill and help of the United states, because with them British world-imperialism is doomed to perish for ever before the rising tide of Democracy and the awakening of the masses all over the world. But these efforts are not likely to prove successful unless and until the following important subjects of dispute are discussed and settled in a way satisfactory to both the Governments. The points at issue are clearly summarised in the current issue of *The Asian Review* and they are as under :—

1. Settlement of the Irish problem to suit the Irish Americans who number about twenty millions.

2. The American people do not want to aid British militarism and support the reign of terror in Ireland, Persia, Egypt and India.

3. The American public want Great Britain to pay the interest on the four billion dollars which she owes to America. The British Government has been been trying to arrange to have the payment of this interest deferred for several years, but the opposition to this plan was so serious that Senators La Follette (Republican) and Walsh (Democrat) introduced a resolution that the American Executive should not make any definite financial arrangements with Great Britain without the consent of the Senate. The Republican administration will undoubtedly change the policy of the Wilson administration which extended unlimited credit to the Allies, particularly to Great Britain. When the British proposal for the cancellation of the debts was made public, there was a storm of protest against it.

4. America is determined to have the biggest merchant marine in the world and the present policy of the American Government is to have a navy second to none. The following Washington despatch will give an idea of the Anglo-American rivalry in naval construction ; "Monster submarines of 10,000 tons displacement mounting guns of higher calibre than the 12 inch single rifle which the English navy recently installed in their largest submarine are a possibility for the American navy. Plans for the construction of the giant submarines have been offered to this Government by German naval scientists."

5. It is almost a certainty that President Harding will call for a World Conference sometime in April or May to have the Peace Treaty revised to suit America. This may not be very advantageous for Great Britain.

6. American oil interests are strongly opposed to British control of the oil-fields of Mesopotamia. They are demanding that America should adopt measures of reprisal against England if America's demand is denied or ignored. Senator Phelan of California has already introduced a joint resolution to this effect.

7. There is great dissatisfaction in America against Britain's cable control. The President of the Western Union Cable and Telegraph Company in the United States has declared that American commercial and official messages were used by the British to acquire American trade secrets.

8. Settlement of the Panama Canal toll question so that American ships can pass without paying any toll. America's present slogan is "America First" and the people demand this privilege because the Canal was built by American money.

9. American public and business men feel resentment at England's grasping the trade of Germany and Russia and also of South America. There is already acute economic competition between American and British capital in spite of the efforts of the Anglo-American banking interests of both countries.

10. Over twenty millions of German American citizens are bitter against Great Britain. They are opposed to any kind of Anglo-American Alliance.

These questions are too serious to be brushed aside as trivial. Of course all of them, excepting the Irish question and the establishment of a superior navy second to none, have arisen out of business rivalry which may be adjusted by subtle handling, by free discussions and diplomatic negotiations. The American correspondent of the *London Observer*, who claims to have an intimacy of daily association with Cabinet members, Senators, and leaders of both political parties that is probably not exceeded by many men in America and also an intimate acquaintance with newspaper editors and writers and with University professors and other leaders of public thought, says regarding America, "If one were to name the very last issue on which the American public would go to war, or in any degree take unfriendly action against a foreign nation, that issue would be the ambition of our great business interests to gain advantages in foreign fields. We lean backward in this respect. We are over-suspicious of big business and are infinitely more likely to curb it

and combat it, than to make sacrifices in behalf of it. That we should ever go to war, or ever rise to any degree of emotion whatever, for the sake of oil in Mesopotamia, or for the sake of any other mercantile interest abroad, is laughable. The great mass of our people do not even know about these so-called controversies with Great Britain. Our Government presumably will press our side of these issues adequately. But it will do so merely in the normal course of affairs and never in the sense of making great public issue of them or arousing public feeling on them.

We will for the nonce grant that these business issues are likely to be settled amicably after a full and free discussion between both the governments. But the question of the Ireland is of a different category altogether. As the said correspondent himself pertinently observes:—"That the Irish question is a cause of deep and powerful emotion to the American people is unquestionable. It will never find official expression in any way that is serious, but it has already almost caused the disappearance of that prestige and respect amounting almost to reverence, which our people used to have for the Government of Great Britain. For generations the average American has thought of the British Government in terms of men with fineness and character and distinction. Gladstone and Salisbury were the type of men that Americans visualised as the British Government. This conception has changed to a degree that thoughtful people in Great Britain, if they realised it would deeply deplore.

The Asian Review remarks : "In the ultimate course of things an armed clash between England and America is inevitable if the people of England do not intervene and stop in time the ominous activities of their imperialistic compatriots." We trust things will not be allowed to go to this extreme and the usual British commonsense would assert itself in time to prevent any such catastrophe as is fore-shadowed in the remarks of *the Asian Review*.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA VII.

(*continued.*)

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

Know that all beings are born of these two Prakritis. Therefore I am the origin and dissolution of the entire universe.

NOTES

1. The Sruti says: " सोऽकामयत बहु स्यां प्रजायेयेति " " कर्तारमीशं पुरुषं ब्रह्मयोनिं " " यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

There is nothing higher than me, O Dhananjaya. All this is threaded on me, as rows of precious stones on a string.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

I am the sweetness in water, O son of Kunti; I am the radiance in the moon and the sun; I am the Pranava (Om) in all the Vedas, I am the sound in ether and manhood in mankind.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

I am the pure fragrance in earth; I am the brilliance in the fire; I am the life of all living beings and I am the austerity in ascetics.

NOTES

The Lord means in these verses that all these manifestations are ओतं on him (dependent on him and sustained and vitalised by him).

2. Impurity in earth, air, etc., are due to the ignorance and sinfulness of beings. The natural smell of the earth is fragrance. Sri Sankaracharya says: अपुण्यत्वं तु गन्धादीनां अविद्याधर्माद्यपेक्षं संसारिणां भूतविशेषसंसर्गनिमित्तं भवति ।

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

O Partha, know me as the eternal seed of all beings. I am the determinate wisdom of the wise and the heroism of the heroic men.

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

I am the strength of the strong devoid of desire and passion. O Chief of Bharatas, I am in all beings the desire unopposed to Dharma (the Sacred law).

NOTES

1. It is the energy not vitiated by desire and passion and the desire unopposed to Dharma that are divine and are fit objects of meditation. Sri Madhusoodana says: कामरागविवर्जितमेव बलं मद्रूपत्वेन ध्येयं न तु संसारिणं कामरागकारणं बलमित्यर्थः ।

3. Sri Madhvacharya quotes the following beautiful Stanzas.

धर्माविरुद्धकामेऽसावुपास्यः काममिच्छता ।
विहीने कामरागादेर्बले च बलमिच्छता ।
ध्यातस्तत्त्वनिच्छद्भिर्ज्ञानमेव ददाति सः ॥

4. That धर्मविरद्धकाम is evil is the theme of Ramayana. That धर्मविरुद्धार्थ is evil is the theme of Mahabharata.

ये चैव सात्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

The states of Sattva Rajas, and Tamas (equilibrium, activity, and inertia) proceed from Me alone. Still I am not in them. they are in Me.

NOTES

1. He is not dependent on them but is independent of them and is their Lord and Master.

R Krishnaswami Sastri

The Third Step in the Vedanta.

Person One with the "Supreme."

By R. KRISHNASWAMY AIYAR, M.A., B.L.

॥ जीव एव सदा ब्रह्म ॥

PRELIMINARY.

1. The third step towards the realisation of the absolute truth of the Vedanta is, as you may remember, where the aspirant has to realise as a matter of direct experience the oneness between his own personality and the Supreme Entity which transcends all limitations. A consideration of this step will have to be on the same lines as were adopted for the previous step. To determine first what elements go to make up the individuality of a person as distinct from another person, then to find out the means for annihilating these limiting elements and finally to realise the one person who comprehends and transcends all limited persons will be the order of our present enquiry.

THE END OF THE SECOND STEP.

2. I had occasion to analyse the diverse conceptions that are usually included in the word "personality" when we were considering even the first step of perfect distinction between persons and things; I also mentioned that even in the final stage of that step the conciousness of *I*-ness would persist. So long as I am conscious of an I in me, I must be prepared to admit an *I* in all other conscious beings as I am prepared to admit a *this*-ness in all things. By pursuing the path of training mentioned above as the second step, we were able to reduce this "*this*-ness in all things" to a *this*-ness in a single thing comprehending all things; in other words, we were able to realise a Single Thing as inherent in and transcending all limited things. We have therefore arrived at a stage where there are several persons but there is only One Single Thing which is the object of their several cognition and enjoyment. I have mentioned already that if any of these persons will clothe that Thing with a Name and a Form for purposes of concentration, he will clothe it with such a Name and such a Form as are eminently fitted to facilitate and maintain *his* realisation of the Single Thing. I mentioned also that the details of this name and form will have to differ according to the qualifications and tendencies of the aspirant. To a looker-on who cannot see the same inner realisation of the Supreme Being that is being had by any two such aspirants, they may seem to be concentrating on and worshipping distinct forms and distinct names. If the looker-on happens to have greater faith in the fact of such realisation by one of such aspirants, he will be easily led into the mistake of assuming that the Supreme Being has only that form and that name that is the object of concentration of that particular aspirant, and he may even be tempted to view with contempt or even anger any follower of the other aspirant who may claim his own particular name and form for the Supreme Being. But between the aspirants themselves who have in fact realised the Supreme Being beyond any name and any form, there can be really no dispute though they may sometimes think of and talk of the particular manifestations that helped them on to the higher stage of perception. There cannot therefore be any difference in the nature or magnitude of their knowledge or enjoyment for they know and enjoy the same Object; but, as I have said, each of the aspirants will be retaining his individuality even in that stage. That is just the status assigned to the highest aspirant or Mukta in all the systems of philosophy that do not aim at the absolute monism of the Adwitin.

THE FURTHER STEPS.

3. The Adwitin however does not recognise a person as perfect so long as he retains this exclusiveness expressed by the sense or consciousness of *I* ness. In short, according to him, the perfect person must be impersonal. Whether that is possible is the difficult question which the Adwitin makes bold to answer in the affirmative. He recognises the necessity and the usefulness of the first two steps we have hitherto discussed only in as much as they help on the aspirant to reach the third step viz. the annihilation of the individuality which has made the person appear as the individual. This step and the still further step where the Transcendent Person and the Transcendent Thing are realised to be in fact one and the same Supreme Entity who is both Person and Thing and neither, and who alone as such Supreme Entity is and can be absolutely real, neither Person nor Thing as such, are the specialities of the Adwaitic doctrine, and it would require no small amount of thought and analysis to follow the severely logical philosophy of the Adwaitin here. I purpose therefore in this, which is but an outline sketch, to leave aside the metaphysical and the philosophical aspect of this question and proceed on the basis of those two steps being possible, to discuss the methods prescribed in the Vedanta for realising those steps.

A NECESSARY PROCEDURE.

4. Though it is really only the *I*-ness that makes one person seem distinct from another, we have seen that this *I*-ness has also a tendency to deteriorate into lower forms of identification with things, which I have designated the appositional and the possessory. As the final disappearance of the *I* has to depend upon the preliminary training that the aspirant has undergone in getting rid of these lower forms of *I*-ness, I think it better to start from the beginning of the course of training; though in doing so I may have to repeat some thoughts that I may have already given expression to while considering the first step, though clothed in a slightly different form.

TWO COURSES, THE HIGHER AND THE LOWER.

5. If you get a sweet smelling fruit, you will at once cover it with a coat of M-yness, thereby denying to the fruit the credit of independent existence unrelated to you. Suppose however that as soon as you perceive the desirability in the fruit, but before you import your selfish desire for retaining possession of it, you happen to recollect the existence of your child at home to whom the fruit will be more desirable than to yourself. Then, though you may retain the fruit in your hands, you will lose the *my*ness over it, for you have it only for the child and not for yourself. Here is a method by which you can get rid of the my-ness over an object without losing the possession of it. You do that by retaining the possession in your own hands but at the same time substituting some other person to be benefited by the possession instead of yourself. The persons that can be so substituted fall under two categories. It would be more accurate to say that such substitution is of two sorts. One will help the aspirant on to a reduction in the my-ness. The other will strengthen the sense of my-ness. For example, in the illustration I have above given, the sense of my-ness over the fruit is subordinated to the stronger sense of my-ness in the child; so that, the substitution of the child as the person more fitted than yourself to possess the fruit is really due to the strength of your love for the child and not due to any real reduction in your love for the fruit. This therefore cannot positively help the aspirant to lose his my-ness, though certainly he will be more advanced than he who would not part with the fruit even for the sake of his own child. The other method is similar to the above in that you need not part with the possession of the fruit nor even with the my-ness over it but you relate yourself to some other person as the object of *his* my-ness. To take again the same example, even though you may retain the fruit in your own hands, you may think of yourself as the possessor of the fruit, not in your personal capacity but *as the father* of your child. It may seem at first sight that there is no real distinction between the two sorts of substitution. But the difference between them is really so vast that one will help the aspirant towards the truth and the other will take him away from it. We shall consider them in another form. If

things during the second step, I am now reversing the process by making all others than the aspirant persons and by making the aspirant a thing to be possessed by those others. That this is the right aspect in which we must view the aspirant will be clear when we once more analyse his true nature. We shall therefore begin with that analysis first before we consider how he can dedicate away whatever is seen to be his so that he alone may remain in his true essence. While considering the individuality of things I have mentioned that if we discard the characteristics which clothe them with that individuality there can remain no distinction between one thing and another. So with the person. If you discard the characteristics which invest him with a distinct personality there can remain no distinction between him and another person. We will therefore have to see what these distinctive characteristics are and to understand the process of discarding them. These characteristics are two in number. A person feels his distinctness from another person because of a sense of limitedness in himself. The person feels impelled to relate himself to a thing because of a sense of incompleteness in himself. The sense of limitedness is the basic principle of the I-ness. The sense of incompleteness is the basic principle of the my-ness. We must therefore get rid of these two ideas of limitation and incompleteness if we want to rise above the idea of individuality. While considering the first step I mentioned that these two ideas are incompatible with a perfect person and that can be postulated only of the imperfect person who by a mistake confuses himself with a thing which is really but an instrument of his own perception or enjoyment. The most direct process of getting rid of these ideas is to realise the essence of the person as really unlimited and perfect. But as I have more than once repeated, such a process being an up-the-current process is not possible for many of us. The only practical process therefore for us who are not qualified for that direct method has to be with-the current course. This may be cosidered in four stages.

(1) This thing (individuality included) is myself.
(2) This thing is mine.
(3) This thing is thine.
(4) This thing is thyself.

A full realisation of this fourth or last stage alone in its highest aspect is, properly speaking, the ideal of the third step that we are considering. But to explain the nature of that realisation I have to consider the previous stages also, though briefly.

(To be continued.)

we call the fruit T, the person in actual physical possession of it A, and the substituted person B, in the lower method A's my-ness over T is subordinated to his my-ness over B, so that A retains his my-ness over B and B is given a myness over T with the final result that A's my-ness actually covers both B and B's T. It is now clear that A's my-ness is not really destroyed but only strengthened. The master who gets a livery made out of his own money, even parts with the possession of it to *his* servant; but we know as a matter of experience that the wearing of the livery by the servant only adds to the conceit and pride of the master. In the higher method, A, the actual possessor of T, is related to B as the object of the latter's my-ness, so that even if A retains his my-ness over T, he knows that B is entitled to the ownership over himself as well as over the object in his possession. The servant however proud he may be for having a livery, his pride and his sense of possession over it will disappear the moment that he recollects that himself, his livery included, is only the property of the master. In other words, retention of my-ness in oneself implies the sense of Right and Domination, while consideration of oneself as the object of my-ness in another implies the sense of duty and service.

Right and Duty.

6. I may concisely say that the perception of *right* retards the aspirant's progress while the perception of *duty* helps him on. When you assert a right you strengthen the feeling of my-ness that is already present in you; whenever however you think of your rights as a son, as a husband, as a father and so on, you will be only strengthening your sense of selfishness; if however you feel your duties as a son, as a husband, as a father and so on, you will be minimising your sense of selfishness. The Shastras therefore, intended as they are for the advancement of the aspirant, do not trouble themselves with any rights but only prescribe and regulate the duties. By performing these duties you will be relating yourself and the things in your possession to some other person as the objects of his possession. But a meek husband may claim to be an aspirant in the right road of progress, for he will be quite prepared to admit that he has long since lost any individuality of his own and that himself and everything with him are actually possessed and lorded over by his wife. The answer to his claim will be:—"No, Sir. The fact that you are ruled actually by your wife will not give you the status of an aspirant, for you will be allowing that rule to continue only so long as you do not have the strength and the opportunity to shake it off. You submit to it not because you feel it your duty but only because you are weak." If such a fallacious claim were to be allowed, I may claim to have conquered the sense of my-ness in my body when I "permit" its rolling down a flight of steps owing to a slip of the foot. The method we are considering therefore consists in the *conscious voluntary submission* to duty to some other person. As the aspirant has to relinquish the idea "this is mine" by substituting for it the idea "I and everything with me are thine", the aspirant has to be very careful in selecting the some other person to whom he so dedicated himself. The Acharya, the father, the mother and other such persons are the ones usually prescribed for such dedication during the initial stages of the training. Without violating the value of such training, other persons called Devas, Rishis and Pitris are also prescribed as suitable ones for such dedication. The most suitable and the highest of persons to whom such a dedication can be made is of course the Supreme Paramatma.

How to get over Individuality?

7. To a careful student of the above, it will be apparent that, while I considered the aspirant as the person and every other entity from the tiniest object of perception up to the highest perceptible Godhead as

Literary and Educational.

Sir Edward Grigg on the British Connection.

By S. Amudachari.

"......In India for instance an average European finds many Hindus fully his equals in intelligence, in subtlety and in power of speech, but he feels his own volitions and his whole personality to be so much stronger than that of the great bulk of the native population (excluding a very few races) that men seem to him no more than stalks of corn whom he can break through and tread down on his onward march. This is how India was conquered and is now held by the English."—*James Bryce in 'Studies in History and Jurisprudence.'*

In an address to the Royal Society of Arts as the Birdwood Memorial lecturer, Sir Edward Grigg who it is understood will shortly become the Private Secretary for Foreign affairs to the Prime Minister drew prominent attention to the relation as existing between Britain and India to-day and as it ought to be in the future. Much misunderstanding has been created of late on either side.

Very few Englishmen have tried to understand the spirit of the people here obsessed by a sense of arrogance, as belonging to a ruling class, the civilian forgets that he is dealing with a people, who have their own history and traditions. India has not counted many friends for her in England, but enemies of the type of Lord Sydenham and the *Morning Post* are quite a number. As such, that an official member should have been found with a sympathetic attitude towards the Indian cause is remarkable.

Sir Edward, the son of Mr. Grigg former Director of Public Instruction in Madras, is reputed to be a scholar, writer, traveller and soldier. He was brought up in an Indian atmosphere and was surrounded by Indian traditions.

Touching upon the question of the introduction of Western methods in Indian rule the lecturer made a very sentient observation. The ideals of the East and the West are not quite the same. The talk of the Englishman that the 'steam plough represents all that a wise and docile India needs to ask,' can only be contrasted with that of those who believe with Mr. Gandhi 'that the steam plough has been a steam-roller crushing down the real character and value of Indian Life' An estimate of the influence of British rule on India is not difficult to be made. But the angle of view is different either way. "I always dread" wrote Sir Thomas Munro to Canning in 1821 "the downright Englishman who will insist on making Anglo-Saxons of the Hindus." 'On the other hand,' said Sir Edward 'we may, I think justly assume that the philosophic historian will not accept Mr. Gandhi's account of our influence on India without many reserves.'

Gandhi is admittedly a centre of great spiritual force in India. Not all the cheap sneers of the Englishman can take away the tremendous influence he is having upon the masses. In spite of his 'philosophical anarchism' he stands for a real truth—the truth of Swaraj for India. India is an ancient land of peace and culture. Torn by internal strifes she was unable to resist the foreign invader in the guise of trader. He exploited her wealth, but failed to plunder her intellect. The spirit of the East had remained firm as a bedrock, and not even the hero of Macedon was able to shake it. It was a strange working of Fate that two such nations as England and India should have been brought together.

The lecturer paid a glowing tribute to the greatness of Indian civilisation. "The colonising Englishman is a tremendous power; but India was a country already great in history before the first English ship touched Indian shores. It has been the cradle of two of the five world-religions; it had given birth to poets, statesmen, warriors and kings who take rank among the great men of all history; its foremost rulers had made their splendour felt not only in Asia, but in the western world; it was a civilisation distinct from ours as diverse as Europe in its peoples and static perhaps in character, but the equal of Europe in many of the higher manifestations of human genius and character."

Referring to the joint achievement he said "when the time comes to appraise the progress of India without racial bias or political prejudice, the philosophic historian will probably find it as hard to assign the credit of the achievement between the two races, as to assign between two parents the credit of their child. It is not unnatural that Sir Edward should have continued to count among the British contribution to Indian development, 'railways and telegraphs, canals and irrigation schemes, extinction of much cruelty, the protection of the weak against the strong, the establishment of a fairer incidence of taxation, the maintenance of security on coast and frontier, and of peace......within to the endowment of India for the first time in its history with a system of popular education throughout India under a single controlling power.'

It must be remembered that the average Englishman counts upon all these as his greatest blessings to India. British rule in India is an accident. Progress is universal. The discoveries of one nation easily become those of another. Western influence is bound to affect India at one time or other. Railways and Telegraphs are not the monopoly of the Englishman. Sir J. C. Bose, it must be remembered discovered independently of Marcion the system of wireless telegraphy. The talk of the achievement of a fairer incidence of taxation is quite hollow. No one in the world is more heavily taxed than the Indian taxpayer compared to the benefit he receives. Certainly India is not for the first time in its history, endowed with a system of popular education. The history of administration of India under Hindu kings speaks for itself.

The lecturer continuing said "contact between East and West was inevitable. Nothing, could arrest the eager and acquisitive spirit of the European pioneers. India lay right across their path, an El dorado of the Orient whose wealth was already proved and known." Seventeenth Century was an era of world-wide activities, when nations strove one with the other for new commercial enterprises and fresh conquests in foreign lands. The gorgeous East with all its wealth and splendour had attracted many adventurers from the West, who ever discovered new routes in their race for expolitation. The East was the destiny of the West, and in India was enacted a drama, the last act of which we are now witnessing. Commerce, conquest and conversion—these sum up the causes of rivalry among European nations.

Sir Edward is quite right in saying 'that European methods and ideals could not have been averted were they desirable or not, and that in the zeal of their efficiency the British rulers of India often attempted to go faster and further than was wise.' Many will admit with him, that with the material benefits there came new ideas... 'profoundly unsettling the social organisation of the East.' But the question is was there really no gift to India in all this except disturbance and unrest? Sir Edward would have us believe that Indian Nationalism is the result of British rule in India. He said. "We brought to India the great endowment of our own political history, our hard-won knowledge and experience ......There lives and moves a spirit in India today, which is Indian through and through, for race-consciousness is of its essence and self-reliance its dearest aim—but that spirit could not have come into being without the mental and moral assimilation of British ideals sown by British rule. Indian Nationalism has a British, no less than an Indian, parentage." He goes further and asserts "The Indian Nationalism of our time is not only the product but the justification of British rule."

Political expediency has dictated a rule of harsh violence over millions of people enslaved within the twinkling of an eye. Not wars, not conquests made the Englishmen the masters of India, but political diplomacy and statesmanship. The torpor of inactivity had dulled the spirit of the nation for three centuries. But with fresh impulses, obtained from time to time, there has been the stir of life. The consciousness of a proud past had already begun to arouse the people to a knowledge of the present condition,—to a sense of their humiliation in contradistinction to their past glory. The spirit of a nation when once roused is like that of a huge reptile, long, inert, but when once stirred into activity lashes its coils in fury. Bryce has remarked. 'Discipline is easily maintained, for the oriental unless violently excited is submissive to authority and dangerous only in a mob? Individual freedom has suffered much under despotic governments. When repression drives underground legitimate aspirations, an outburst at some time or other is sure to result. Such was the case at the time of the Indian Sepoy Mutiny in 1858. The Indian, by nature is not a rebel. But overwhelming indignity will drive a saint mad. Once the feelings of the people arearoused, there is no saying what the consequence may be.

Sir Edward said 'we are a conservative people, and we make changes in our system only in response to an effective demand for them. It is quite certain however that mere sedition would not have moved us to such innovations.'

Let it be. But it is difficult to understand why success in the working of the Reforms should be laid down as a test of the capacity of Indians to hold high and responsible offices. To fling back his own words "The land which bred Asoka and Akbar has statesmanship still in its viens."

Referring to modern India, Sir Edward Grigg made a handsome acknowledgment of the value of Indian enterprise, and the keenness of the Indian intellect. He referred to 'the Tata Iron and Steel works as striking testimony of what might be expected of Indian brains and character in this century', and to the translations of Rabindranath from his own poetry as permanently enriching the English Language. Sir J. C. Bose, he said is 'already standing very high amongt Fellows of the Royal Society in his contributions to our knowledge of the life of plants?

Again quoting a passage in Gitanjali, where Tagore speaks of a country "where the mind is without fear and the head is held high" he said that 'if the will of the people is in its song these were accents rich in promise for Indian Nationalism.'

Sir Edward is full of hope as regards India's future. "In their wonderful union the British and Indian peoples have been the pioneers in grappling with the fundamental problems which arise out of the contact between the East and the West.........The East is static no longer; it is moving faster than the West. But the progress of India in the past century has placed her in the van of Asiatic states with no equal in development except Japan, and that fact stands greatly to the credit of her own people as well as of ours."

Yet like any other Englishman Sir Edward must conclude. 'The time is not yet in sight, I believe, when Indian unity and security can be maintained without the strong moral fibre of the British Raj. All agitation directed against the basis of our rule attacks not only the British Empire but the foundations of Indian Nationalism which cannot attain fruition without our protection and help."

Lord Lytton who occupied the chair on the occasion referred to the lecture, as one of the most important ever delivered at the society. To us, at any rate it has a significance which cannot easily be underrated.

Medical.

The Active principle in Medicinal Drugs—I.

By Eliyurkar. G. SUBRAHMANYA SARMA.

It should not be construed that we do not approve of the elementalisation of a drug. Nor do the Ayurvedic physicians wholly disclaim the uses or benefits of such elementalisation. Nor are they prepared to discredit the labours and sacrifices made in the development of chemical and other sciences, by the Western savants. It could not be said also that the ayurvedic system does not fully realise the beneficial advantages afforded by Chemistry to medicine.

The Ayurvedic physicians on the other hand fully recognise all these advantages and give due credit for the labours and sacrifices made in the cause of this science by the occidental scientists. What they wish to impress upon those who are either students or supporters of the Allopathic system is that the latter should not despise or belittle wholesale the former merely on the basis of an assumed superiority over the other system. From what was said by us regarding the elementalisation of a drug and the finding out of the Active principle thereof, it will be found that such a process is not as much useful in medicine as it is believed to be.

The separation of a drug into its componant parts and the determination of the quantity of each componant by analysis are found beneficial from an industrial standpoint. It may help the development of the industrial resources of a country as are now-a-days being experimented and utilised in the manufacture of chemical pulp used for the making of paper and artificial chemical dyes and a lot of others too numerous to mention. But so far as medicine is concerned the theory of finding out the Active principle and the enormous sacrifices that are said to have been made mainly for this sake, give us no other advantage than what we are offered from a knowledge of the drug, used as a whole.

We wish to assure our readers in this connection that Ayurvedic physicians hold no brief for any of the systems whether be they 'Allopathic,' 'Homeopathic, or Biochemic' systems of medicine for, the aims and objects of all the systems of medicine—call it by whatever names you please—in the world are the same. To achieve that object, to attain to that aim they all strive their utmost with this only difference that each tries to reach the fixed goal through diverse, but specific and distinct pathways of his own.

What is this Aim then! Health. It is *the only* desirable condition of life which the human system strives to enjoy in normal conditions. To preserve this condition of life is the high aim of the medical profession. To relieve suffering, and to preserve the human organism in a perfectly healthy state the medical men—be they the followers of any system—are called upon to take up or accept a responsibility of a very high order. They have been entrusted with a sacred duty which they fearlessly, religiously and respectably discharge with such sacredness as is entrusted to them. With such common aims in their view it will be but cruel to find the Allopaths move diagnolly against and opposed to the Eastern system or speak ill of a system to which they may find themselves a stanger, solely on the bigoted assumption of a superiority for their own.

With the determination of the Rasa, Virya, Vipaka and Prabhava of each drug and their physiological actions in the human system, the Ayurvedic physicians find themselves safe against any worst contingency, that may happen. It is but true. That it never betrays them will be evident to those who make the best use of their eyes and take a glance around them. The Ayurvedic system may therefore be justly proud with their Tridosha theory and their Rasa, Virya, Vipaka principles, in the same way as the Western Scientists are proud of their development in Chemistry and other sciences.

It will be easy to a Hindu to understand the basic principles which this theory is built upon. It is clear to every Hindu, as of instinct, by right of heredity, running over a period of many thousands of years, that the whole creation in this Universe comprises of the five elements—Prithivi, App, Tejas, Vayu and Akasa. Nothing in this world will be found to be devoid of these five elements. If the human organism consisted of these elements so also the vegetable kingdom and the mineral kingdom. So much so the composition of every existing thing whether animate or otherwise will be found to consist of a common substance with but certain variations in their proportions. Since this Vikara of the five Bhutas is manifest in all substances of creation all must naturally inherit the properties of those five elements in proportion to the quantity of its existence in composition subject to certain additional changes due to Vikrita Vishama Samavaya or the chemical reaction in nature.

पृथिव्यप्तेजोवाय्वाकाशानां समुदायात् द्रव्याभिनिर्वृत्तिः ॥ सुः सूः अ. ४९)

These substances are therefore classified into five groups, according to the predominance of the particular elements in the substance, which are usually identified by the name of that element as Parthivadravya. Apyadravya, Tejodravya, Vayudravya and so on. Though all the five elements are present in each substance the properties of the predominant element are found to be more apparent in the substance than those of the others. Thus the qualities and tastes or what is briefly known as the Rasa of a substance will be found to be in direct proportion to the major elements present in the Drug or the substance. It is this commonness in the composition of the nature's productions that prompted the Eastern Physicians to find out a Rock, at the bottom of the vast ocean of nature's wonders, and enabled them to build up their system on it and enunciate a principle that will be true at all times.

Miscellaneous.

Thoughts on Non-Co-operation.

The small provincial town where I reside has recently passed through a mighty convulsion, caused by the advent of one of the Bengali leaders of the non-co-operation movement to open a national school, and incidentally, to gather a fresh harvest of students and lawyers into the fold. Behind the scenes, a great controversy was raging among the local leaders as to the proportion of Hindus and Muhammadans among the office-bearers of the proposed national institution, the representatives of each community claiming a majority for themselves. Simultaneously, the members of the Vaidya cáste of the Hindu community were holding meetings with a view to give themselves a Brahminical status, and the corypheus of local journalism, a patriotic Brahmin was leading opposition. The Census operations required the services of about a hundred clerks on a bare pittance for a couple of months, and matriculates and non-matriculates, to the number of about two thousand, had applied for these coveted posts, and were canvassing for the same. Side by side, students who had left their colleges and schools were picketing among the examinees, dragging some of them away by main force, and abusing others and their guardians where they failed, thus casting the creed of non-violence to the winds. While not thus engaged, they were leading processions through the town, displaying posters and singing swadeshi songs, in which however Moslem students who joined the procession did not take part, probably because their politico-religious and extra-territorial loyalty to the Khilafat was nearer to their hearts than the purely political problem of Swaraj in India. All this while, the European community, like Olympic gods, were going through their usual round of business and pleasure with supreme unconcern, as though the country was not in the throes of an agitation which was tearing it to pieces.

In the midst of such divergent activities of different sections of the people, the hero of the movement arrived. There were the usual decorations, mass meetings, and promises of temporary suspension of practice on the part of a few pleaders, not necessarily leaders of the bar, accompanied by the defection of a fresh batch of students, some of whom, judging from previous experience, are likely to return to their classes as soon as the present excitement subsides. But the greatest triumph of the occasion was the resignation of a senior professor of the local college to join the ranks of the non-co-operators. His indeed was a sacrifice, considering his pecuniary position and family obligations, greater even than that of the leader himself, and great was the jubilation among the seceders at this accession of strength to their cause.

But although the irresistible impulse of a moment of tense indignation and taut nerves may lead a proud and sensitive nature to take an irrevocable plunge into the unknown and make a tremendous sacrifice in scorn of consequence, his whole inward character is bound to assert itself by and by after the spiritual exaltation of the feat is followed by a depressing reaction, and he has leisure, in his calmer moments, when the clamour has subsided and the bells have ceased to ring in his honour, to reflect on the effect of his whole-hearted response to what he considers to be the call of his motherland.

He will then find perhaps that for one thing, there is as good fish in the sea as out of it, and that the material with which he shall have to work in his new sphere of activities is not essentially different from that which he has left behind, the same injustice, insincerity, hollowness, love of domination and intrigue, intolerance of opposition, exaggeration and excess in thought, speech, and act, the same incapacity for self-analysis, proneness to identify a narrow selfishness with altruism, will meet him at every turn; above all, he will find his freedom of thought and speech hampered by the dictators of the movement, whose shibboleths he will have to inscribe on his banner and whose views will be imposed on him; compromises with conscience will be as much expected in the new field as in the old, though in different matters; and the ideal of democratic equality which would embrace the masses within the vast network of opposition to the established authorities will receive a rude shock when nationalistic patriotism glorifying ancient Aryan ideals will come into clash with the new spirit of discontent among the "lowcaste" Hindus, as well as with the religious patriotism of the Muhammadans. Thus he will find that self-realisation, for which he gave up everything, will be as difficult under the new dispensation as under the old order of things.

The system of official education glorifies the machine at the cost of the man; race, and not merit, is here the test of efficiency; and patriotism is not taught in our schools and colleges. There is a good deal of truth in these charges. Too much is made of buildings and equipment and inspection, and the live human souls of the pupils, full of noble enthusiasms and crying out for sympathy and encouragement are starved and uncared for. The colour line is as prominent as in other departments of government service; patriotism is not directly and systematically inculcated as in other countries, and the ideals of peace and order are elevated above progress, which furnishes their sole justification. Today the government is sor at the withdrawal of students from schools eand colleges, but their pathetic appeals for more hoscsol and colleges and their inability to find accommodation in the existing institutions and the consequent failure of many to enter the University in previous years left it entirely unmoved. To find an outlet for them by starting really efficient vocational schools never occurred to the Government, and even if it did, money was wanting, or was grudged, and the boys were left to shift for themselves. If now the students have developed an unexpected attitude of mind, the Government is largely responsible for it.

But the whole spirit of the literature that was taught in the official institutions was saturated with the principles of freedom and equality—freedom in thought, speech and action as well as freedom from foreign subjection, and equality of opportunity in social life as well as political equality with other races and notions. And excessive devotion to the cult of nationalism, as Rabindranath has shown in his book of that name, is fraught with dangers to the development of the hnman soul. Vocational schools may be opened by the leaders of the movement to supplement the existing institutions where the teaching is mainly literary, and all the funds that they may raise will be a mere drop in the ocean in view of the vast requirements of the country. If instead of concentrating their activities on this particular kind of work, they try to destroy the Government schools and colleges and diffuse their energies over the whole wide field of the liberal arts by establishing bad copies of the official institutions, they will stultify themselves and impoverish the resources of the country without being able to supplant the official by a new and better system, and even in these new national institutions the license of unrestrained freedom shall have to be curbed, and discipline shall have to be enforced, with the possible loss of the more ardent spirits among the student seceders.

For them, their work is cut out among the masses. It is contended by the supporters of the movement, that even if it yields no other result, it is no small gain in itself to have shattered the hypnotic influence of the ruling race and the prestige of its institutions, to have destroyed the faith of the impressionable youth in the goodness of an alien government, and to have created a widespread spirit of discontent and unrest, so as to make autocratic government on the old lines next to impossible. It will now be the duty of the boys, purged of the illusion that everything that is, is for the best, to spread the light among the masses of their countrymen. 'Back to the villages' is to be their battle-cry, and the sphere of their activities will lie in the attempt to infuse into the minds of the common people a burning sense of the grievous wrongs they suffer under. It is no use saying that this is mere negative and destructive work. This *is* construction, and not mere negation. Once you succeed in implanting hope and driving out despair from the minds of the masses, and can make them think for themselves and burn into their minds the conviction that their salvation lies in their own hands, reconstruction will proceed apace on the right lines. Even the Montagu-Chelmsford Report (para 144) recognises that "the placid, pathetic contentment [apathy ?] of the masses is not the soil on which Indian manhood will grow, and in deliberately disturbing it we are working for her highest good." But the question immediately arises, will the masses, at whose doors the light of reason is to be carried by the students who have given up their studies, be content only to look at their political wrongs and grievances and shut their eyes to their social and moral degradation, which touch them more intimately at every point of their life than political subjection to a distant *Raj*? If not, are the students prepared to teach them their social rights as well? If so, are the students themselves properly equipped for the task? How many of them have cast off their own mental shackles, and how few of the 94 per cent. of the illiterate population of India are in a sufficiently receptive frame of mind to be able to imbibe the great and fundamental lessons of social and political equality? It may round off a peroration at a political gathering to say that illiterate does not necessarily mean ignorant, but those who cannot read a popular vernacular print and form any idea of the public affairs of their own country and of its relation to the rest of the world can be worked up to some purpose only through widespread elementary education for which Gokhale pleaded so importunately towards the end of his life, and to which the President of the last Nagpur Congress drew the pointed attention of the non-co-operators as the most pressing and imperative duty lying before them.

The Montagu-Chelmsford Report rightly says:

"It is indeed plain that there is an immense work of education to be done throughout the countryside. Everything that tends to waken the Indian ryot's intelligence, that helps him to be an independent, self-determining man; everything that breaks down the barriers between communities, and makes men regard each other as neighbours, and not as the wearers of some caste or creed insignia, hastens on the day when self-government within the Empire will be attained. All this is work that the educated Indian can, and ought to, undertake. The work is more than arduous" (para 149).

Again:

"We can at least appeal to Hindu and Muslim, Brahman and non-Brahman, to cultivate a community of interests in the greater welfare of the whole. On them all rests a greater responsibility for the development of their common country and the realisation of this truth will be the surest way, perhaps the only way, of ending disunion. Self-government for India within the empire is the highest aim which her people can set before themselves, or which we, as trustees for her, can help her to attain. Without it there can be no fulness of civic life, no satisfaction for the natural aspirations which fill the soul of every self-respecting man. The vision is one that may well lift men up to resolve on things that seemed impossible before. Is it too much to hope that the desire of the people of India so to govern themselves, and the conviction that they can never do so otherwise in any real sense, may prove eventually to be the solvent of these difficulties of race and creed? The first duty of the leaders of every party in the State is to unteach partisanship. If the Hindu or the Muslim displays intolerance of the other's religious practices, if the higher castes refuse to admit the children of low castes to schools which their own sons attend, or if caste exclusiveness takes even harsher shape towards the outcast, it is the business of the enlightened leaders of the community to explain to them that they are only retarding a cause that ought to be dearer to them than their sectional interests. *So long as the latter are paramount any form of self-government to which India can attain must be limited and unreal at best.*" (Italics ours, para 151)

To those who would plead the shallow justification that class-distinctions exist in every country, we would answer, in the words of Sir M. Visvesvaraya (*Reconstructing India*, p. 239):

"Social distinctions exist in every country—distinctions based upon wealth, birth, or occupation. No country outside India has, however, a social system which cuts at the very root of human brother-hood, condemns millions of persons to perpetual degradation, makes people hyper-exclusive, magnifies religous differences, and disorganizes society."

To invite the attention of the politically advanced section of our countrymen to these matters may be futile; for they will be apt to regard them as "the barren optimistic sophistries of comfortable moles" who have not felt the urge divine, the sacred call of the motherland. But when the heat and bustle on the present agitation subsides, as it is bound to do, we shall feel that the effort which is calculated to lead us on the full tide of achievement and success does not lie in sudden spurts of sacrifice on the part of generous and impulsive natures without a definite aim, but that it will come from the recognition of the duty.

Of toil unserved from tranquillity;
Of labour, that in lasting fruit outgrows
Far noisier schemes, accomplish'd in repose,
Too great for haste, too high for rivalry."

Morley, in his life of Voltaire, compares the relative missions of Voltaire and Rousseau, the father of the democratic movement, who was his junior contemporary. The single object of Voltaire was to reinstate the understanding in its full rights, to emancipate thought, to extend knowledge, to erect the standard of critical commonsense. Rousseau dealt with the concrete wrongs and miseries of men and women, and not the abstract right of the intelligence. Hence the two great revolutionary schools, the school which appealed to sentiment, and the school which appealed to intelligence.

"It was impossible to effect a stable reconstitution of the social order until men had been accustomed to use their minds freely, and had gradually thrown off the demoralising burden of superstition."

This was the work of Voltaire, while Rousseau "first inflamed men with a righteous conviction that the evils of the existing order of things reduced civilization to a nullity for the great majority of man-

kind, and that it cannot for ever be tolerable that the mass should wear away their lives in unbroken toil without hope or aim, in order that the few may live selfish and vacuous days." While each of these tasks seemed equally desperate, it is Morley's deliberate opinion that "Voltaire was the more right and far-sighted of the two in his perception of the conditions of the problem." The pity of it is that in the emotional soil of Bengal, few even among the leaders are impressed with the necessity of studying and propagating the intellectual conditions of the problem and of building up the national character from the foundations. The expenditure of a vast mass of energy, followed by achievement which is far from being commensurate with the heat generated, is the disappointing result. To correlate our aims and endeavours is our primary duty if the aftermath of the present agitation is not to leave us prostrate at the very gates of the promised land and to compel us to surrender at discretion to the reactionaries by provoking active persecution and reducing our activities to futility by reason of the unpreparedness of the soil and our own unwillingness to consider the problem in all its bearings, social, political and intellectual.

The Modern Review.

The Great Indian poet Dr. Rabindranath Tagore writes thus in the Modern Review:—

March 5th, 1921.

Lately I have been receiving more and more news and newspaper cuttings from India, giving rise in my mind to a painful struggle that presages a period of suffering which is waiting for me. I am striving with all my power to tune my mood of mind to be in accord with the great feeling of excitement sweeping across my country. But deep in my being why is there this spirit of resistance maintaining its place in spite of my strong desire to remove it? I fail to find a clear answer and through my gloom of dejection breaks out a smile and a voice saying. "Your place is on' the seashore of worlds', with children: there is your peace, and I am with you there." And this is why lately I have been playing with inventing new metres. These are merest nothings that are content to be borne away by the current of time, dancing in the sun and laughing as they disappear. But while I play, the whole creation is amused, for are not flowers and leaves never-ending experiments in metre, is not my God an eternal waster of time? He flings stars and planets in the whirlwind of changes, he floats paper-boats of ages, filled with his fancies, on the rushing stream of appearance. When I tease him and beg him to allow me to remain his little follower and accept a few trifles of mine as the cargo of his play-boat, he smiles and I trot behind him catching the hem of his robe. But where am I among the crowd, pushed from behind, pressed from all sides? And what is this noise about me? If it is a song, then my own *sitar* can catch the tune and I join in the chorus, for I am a singer. But if it is a shout, then my voice is wrecked and I am lost in bewilderment. I have been trying all these days to find in it a melody, straining my ear, but the idea of non-co-operation with it mighty volume of sound does not sing to me, its congregated menace of negation shouts. And I say to myself "If you cannot keep step with your countrymen at this great crisis of their history, never say that you are right and the rest of them wrong; only give up your role as a soldier, go back to your corner as a poet, be ready to accept popular derision and disgrace."

R. in support of the present movement, has often said to me that passion for rejection is a stronger power in the beginning than the acceptance of an ideal. Though I know it to be a fact, I cannot take it as a truth. We must choose our allies once for all, for they stick to us even when we would be glad to be rid of them. If we once claim strength from intoxication, then in the time of reaction our normal strength is bankrupt, and we go back again and again to the demon who lends us resources in a vessel whose bottom it takes away.

Brahma-vidya (the cult of Brahma, the Infinite Being) in India has for its object *mukti*, emancipation, while Buddhism has *nirvana*, extinction. It may be argued that both have the same idea in different names. But names represent attitudes of mind, emphasise particular aspects of truth. *Mukti* draws our attention to the positive, and *nirvana*, to the negative side of truth. Buddha kept silence all through his teachings about the truth of the *Om*, the *everlasting yes*, his implication being that by the negative path of destroying the self we naturally reach that truth. Therefore he emphasised the fact of *duhkha* (misery) which had to be avoided and the *Brahma-vidya* emphasised the fact of *Ananda*, Joy, which had to be attained. The latter cult also needs for its fulfilment the discipline of self-abnegation, but it holds before its view the idea of Brahma, not only at the end but all through the process of realisation. Therefore the idea of life's training was different in the Vedic period from that of the Buddhistic. In the former it was the purification of life's joy, in the latter it was the eradication of it. The abnormal type of asceticism to which Buddhism gave rise in India revelled in celibacy and mutilation of life in all different forms. But the forest life of the *Brahmana* was not antagonistic to the social life of man, but harmonious with it. It was like our musical instrument *tambura* whose duty is to supply the fundamental notes to the music to save it from straying into discordance. It believed in *anandam*, the music of the soul, and its own simplicity was not to kill it but to guide it.

The idea of non-co-operation is political asceticism. Our students are bringing their offering of sacrifices to what? Not to a fuller education but to non-education. It has at its back a fierce joy of annihilation which at its best is asceticism, and at its worst is that orgy of frightfulness in which the human nature, losing faith in the basic reality of normal life, finds a disinterested delight in an unmeaning devastation, as has been shown in the late war and on other occasions which came nearer to us. *No* in its passive moral form is asceticism and in its active moral form is violence. The desert is as much a form of *himsa* (malignance) as is the raging sea in storm : they both are against life.

I remember the day, during the *swadeshi* movement in Bengal, when a crowd of young students came to see me in the first floor hall of our Vichitra house. They said to me that if I would order them to leave their schools and colleges they would instantly obey. I was emphatic in my refusal to do so, and they went away angry, doubting the sincerity of my love for my motherland. And yet long before this popular ebullition of excitement I myself had given a thousand rupees, when I had not five rupees to call my own, to open a *swadeshi* store and courted banter and bankruptcy. The reason of my refusing to advise those students to leave their schools was because the anarchy of a mere emptiness never tempts me, even when it is resorted to as a temporary measure. I am frightened of an abstraction which is ready to ignore living reality. These students were no mere phantoms to me, their life was a great fact to them and to the All. I could not lightly take upon myself the tremendous responsibility of a mere negative programme for them which would uproot their life from its soil, however thin and poor

that soil might be. The great injury and injustice which had been done to those boys who were tempted away from their career before any real provision was made, could never be made good to them. Of course that is nothing from the point of view of an abstraction which can ignore the infinite value even of the smallest fraction of reality. I wish I were the little creature Jack whose one mission is to kill the gaint abstraction which is claiming the sacrifice of individuals all over the world under highly painted masks of delusion.

I say again and again that I am a poet, that I am not a fighter by nature. I would give everything to be one with my surroundings. I love my fellow-beings and I prize their love. Yet I have been chosen by destiny to ply my boat there where the curent is against me. What irony of fate is this that I should be preaching co-operation of cultures between East and West on this side of the sea just at the moment when the doctrine of non-co-operation is preached on the other side? You know that I do not believe in the material civilisation of the West just as I do not believe in the physical body to be the highest truth in man. But I still less believe in the destruction of the physical body, and the ignoring of the material necessities of life. What is needed is establishment of harmony between the physical and spiritual nature of man, maintaining of balance between the foundation and superstructure. I believe in the true meeting of the East and the West. Love is the ultimate truth of soul. We should do all we can, not to outrage that truth, to carry its banner against all opposition. The idea of non-co-operation unnecessarily hurts that truth. It is not our hearth fire, but the fire that burns out our hearth and home.

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